*192 805 [211] [823] 473. Knotted cord for measuring time — bekūi˅ or bekwi˅ (pronunciation apparently constant but last syllable so short that sounds were not exactly distinguished).

There are no words for month (counted by moons, if at all), year (counted by rainy seasons, if at all), or direction of the compass (expressed as toward or away from a known place or simply by pointing).

Adjectives.

*192 *197 822 [124] a. Color. Exhaustive enquiry failed to produce more than six color words and of these those for "blue" and "green" were only obtained after long discussion and argument among several women. These women were unable to describe the color of objects shown them that were purple, orange, and brown, except by reference to the nearest color listed below.

474. *White — ametun. Taurepán (Koch-Grünberg) aemutun.

475. *Black — (ta)rikutun. Taurepán (Koch-Grünberg) leikutun.

476. *Red — chayu. Taurepán (Koch-Grünberg) zhu:yu (zh intended to be like French j, but probably nearly or quite unvoiced, pronounced about like shu:yu).

477. *Yellow — chukupiyu. Taurepán (Koch-Grünberg) zukubiyu.

478. *Blue — irouribaru. Taurepán (Koch-Grünberg) ro:liua (possibly = rouriwa?). Makuchi (Williams) ror-ri-wa, "green or light blue."

479. *Green — chenan. Taurepán (Koch-Grünberg) lo:ra (also given for "blue"). Most Caribs apparently do not distinguish green from blue and I suspect this word of being a makeshift produced to please me. The only hint of a cognate word that I have found, and this poor, is in Aparai (Coudreau cited by de Goeje) chinoucoutoume, "dark, black" in which - coutoume is cognate with - kutun, "black," and chinou remotely suggests chenan.

*192 b. Other adjectives.

480. Good, pretty — wakõ, wakõrə. "Handsome man" — wakõr warato moine.

481. Bad, ugly — alwarə.

482. Handsome, pretty — amanon.

483. Hot — ikõyin, ikõina.

484. Cold — komi˅.

485. Strong — merundə.

486. Weak — apaumun.

487. Sick — ene:(pe)

805 There arise, however, occasions when an exact count of days is absolute-
211 ly essential, and then recourse is had to a primitive type of reckoning string, which interestingly shows the first step in the development of the complex quipus of the Andine peoples. The Kamarakoto quipu consists of a cord, usually a piece of cotton twine, which is knotted. There is no difference between the various knots and each represents one day. This is used in two ways, subtractive and additive. In the first case the purpose is to record the amount of time that is to elapse before an expected event, such as return from a journey or maturing of a batch of kachiri. A knot is then tied to represent each day that is to elapse, and as each day passes one knot is untied. When the last knot is untied, the day for the expected event has arrived. In the additive system, the quipu starts as an unknotted string and a knot is put in as each day to be reckoned elapses, so that when complete the quipu's knots give the number of days that have passed. This system is used, for instance, to reckon the length of journeys (not the time to be allowed for completing them as in the other system) or the number of days worked — some of our workmen presented quipus as their tally against which they were to be paid. This method has the potentiality of developing into a permanent and continuous calendar record, but has not progressed nearly to this point. Once the short span of perhaps at most fifteen or twenty days has elapsed, the record is discontinued and the quipu discarded.

805 Subtractive quipus also serve as invitations. A man who plans to give a
211 dance or other social enterprise will estimate how many days of preparation are
574 necessary and how many guests he can accommodate. He will then knot this number of days into a quipu for each guest and one for himself and distribute the quipus to the persons invited, accompanied by a verbal message as to the nature and place of the occasion. Each person concerned unties a knot each day, and when the last knot is untied the company assembles. Such invitation quipus are often to be seen hanging from the beams inside houses.

171 Nordenskiöld (1930, Map 3) has shown that quipus in general occur through-
211 out the Andes and north of the Amazon in South America and as far north as British Columbia in North America. Day-reckoning quipus occur among most relatives of the Kamarakotos, including the Taurepánes (Koch-Grünberg), Akawais (im Thurn), Kalíñas (Hildebrand), and others, but it is not always clear whether additive or subtractive.

802 The related concepts of number are adequately summarized in the vocabulary on a previous page. 7/A

Dances and Amusements

273 The favorite and most typical diversion of the Kamarakotos is a drinking
574 party, etaripan. The host prepares a large amount of kachiri or paiba and invites

7/A [see pp. 29-31, category 116 - Analyst]

101 101. These particular Arekunas have no tribal name. The Taurepanes, like the Kamarakotos, are also Arekunas but of a more or less definable tribal group within the Arekuna horde.

173 161 102. According to the legend of an Indian war perhaps 75 to 100 years ago, the tribe was then decimated, but in the following generation or two increased until it was more numerous than now.

551 114 103. One small boy, with a Spanish name, revealed his Indian name to a member of our party with whom he was on particularly close terms, but he immediately regretted it and denied that he had done so. As I did not myself hear the name I do not record it.

561 177 104. As a joke, names of members of our expedition were given to several Indians who had not had Spanish names and these were accepted and used by the Indians themselves.

343 273 105. At a dance we attended, drinkers who had become unconscious were stowed away in the work-house as long as the hammock-supply held out.

342 824 122 106. Most of the expedition's thatching was with Mauritia leaves, but the Indians pointed out to me (quite correctly) that they did not bother to make as good houses for us as for themselves. I also suspect that they were conserving the dwindling supply of easily available Oenocarpus leaves for their own use.

241 [262] 107. For convenience and in accord with English usage, I shall call the plant and its product casave (or cassava), but properly speaking the plant is "yuca" (which of course has nothing to do with the plant called "yucca" in North America) and only the prepared root is "casave." The Kamarakotos call the plant kosɛra, the root kõsɛ, and the prepared bread eke.

[114] [462] 108. This is unusual among related tribes and we were not there in the planting season, but the Indians unequivocally informed us that planting is man's work.

[173] [177] 109. As may be seen in Koch-Grünberg, the Taurepanes, at least, have legends which as a whole are pre-Columbian and in which bananas play a role, perhaps as intrusions — but perhaps because they really were known then?

237 [211] 110. In passing, I may mention that the Indians often stick the jawbone of an eaten animal into the sticks in the inside of the roof and leave it there. They maintain that this has no more significance than to remind them of a

237 pleasant event. The small number that accumulate would suggest that the event
211 is very rare indeed, but not all jaws are saved.

411 111. A member of our party easily broke one in discovering this fact.

112. It should be mentioned that these names apply primarily to the point, and only secondarily to the whole arrow.

[114] 113. Koch-Grünberg says that he did not see the supalari among the Taurepanes, but they do have it and the name ("zipõla:li") is given and correctly defined in his vocabulary.

114. Farabee says that these teeth are not sights but indicate the side to be held up. With the Kamarakoto blowgun, at least, it makes no difference which side is held up.

411 115. This is the same juice that the Indians put in their stews and is not
228 poisonous per se. The Indians believe that it adds to the efficacy of the curare, but I do not know whether this is really true. The curare is certainly quite effective without it.

411 116. At least among the Kamarakotos the almost universal statement
237 that this fish jaw is carried for the purpose of sharpening the darts is untrue.
412 Indeed sharpening a prepared dart would remove some or all of the poison and render the dart ineffectual. They must be sharpened before poisoning and before placing in the quiver so that the carrying of a jaw with the quiver cannot be for this purpose.

231 117. Koch-Grünberg mentions how abundant dogs are among the
171 Maquiritares and that they are assertive and mean-tempered and good hunting dogs, which agrees with their fame among the Kamarakotos and emphasizes their distinction from the Kamarakotos' own dogs.

227 118. The only specimen with which the Indians could be persuaded to part was made in the Gran Sabana, but it is identical with those of Kamarakoto manufacture.

226 119. Koch-Grünberg identifies the ing' of the Taurepanes as Lonchocarpus
824 densiflorus, but the Kamarakoto ing) can hardly be that species if Pittier's description of it is correct. It is more likely that aya, which Koch-Grünberg
[115] identifies as Clibadium, is Lonchocarpus. The classification or identification of the various fish poisons appears to be in a chaotic condition and research on